

R. Robt. (James)
Mr. Robe's first Letter

T O

The Rev^d. Mr. James Fisher

Minister of the GOSPEL in the as-
sociate Congregation at Glasgow.

Concerning his REVIEW of the Preface
to a Narrative of the extraordinary
Work at Kilsyth, &c.

Wherein

The Work at Cambuslang and Kilsyth, &c. is vindica-
ted from many Calumnies and Aspersions cast upon
it, in the first Nine Pages of the said Review.

Milambian

All Doctors, and quædamque gloriam hoc in negotio
sed veritatem: non, veli, Deo, fundere.

GLASGOW.

Printed for Robert Smith in the Saltmarket. 1742.

THE BRITISH MUSEUM

TO THE
REV. F. J. M. J. J.

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TO THE READER

THe Apology I make for troubling the Publick with this, or what other Letters may follow, is the Necessity laid upon me, to vindicate Truth, from the Injury done to it, by Mr. *Fisher's* Review, of the *Preface* to my *Narrative*. I am sensible that he hath weakened no Part of it. And might have left all to the Judgment of the intelligent and unprejudiced Reader, who cannot but see into the falseness of his Reasoning and unfairness of his Dealing. Some of his Party, thro' Prejudices, cannot or will not observe this. It was therefore needful that I should point it out to them, at least to put a Stop to their Boasting.

Among these of the Opposition, to this extraordinary Work of the holy Spirit, it must be own'd that the Seceders have made the most open avow'd and direct attack; and in this Respect the fairest and most manly. They have cast Aspersions upon it, uttered Calumnies, and raised Objections against it as it hath appeared and been carried on in this Country. It was easy to clear up the Truth, in every Fact misrepresented, by proper Evidence in a few Days. And the World needed not be in Suspence, for Months or Years, before they could be satisfied.

Others in the Opposition have attacked and aspersed this blessed Work indirectly, and by representing the like Work in *New-England* in the blackest Colours, in the most hateful Manner, and of the most dangerous Consequence to true Religion. They judged the Inference easy and obvious, that if this Work was Evil as to its Origin, Nature, and Consequences in *America*; it could

not be good here. They knew well it would be several Months before Facts could be cleared up by the unexceptionable Accounts from that Country; and so the Minds of some must continue so long prejudiced against, and jealous of this Work here. There have been various sorts of Men and Characters who have used this artful Method. Whosoever they are, it makes no matter to me, Truth of all others is dearest.

It may suffice to observe the following things, *First*, That there are Enemies of all Sorts to this Work in *New-England*, and Men under Prejudices against it upon various and different Accounts, as well as here. Wherever the Lord hath opened a great Door and effectual, to any of his Servants, there have always been many Adversaries.

Secondly, The unfavourable Accounts of the State of Religion in *New-England* have come from Men professed Enemies, and under known Prejudices to this Work: Some of these of evident bad Character: And these of a better Character have been more than ballanced by greater Numbers of Ministers of Character and Esteem for Understanding, Learning, Integrity and Piety, in *Britain* as well as in *America*; who have given a favourable Account of this Work.

Thirdly, Some of these whose Letters to their Correspondents give a black and unfavourable Account of the State of Religion in *New-England*, are *Anonymous* to the Publick; and therefore their Account can never bear Faith and should not be regarded. It doth not satisfy, that the good Character of one of these Letter-writers is attested by a Rev. Brother at *Edinburgh*. If he or I should adduce before a Court an unknown Person and masqued, to bear Witness against the meanest Subject; giving him the best Character possible; would the Judge admit him? Would he not order him to be made known, that the Party concern'd might enquire into his Character, and object against it if there should be Cause?

Fourthly,

Fourthly, It's to be observed, That the Accusations brought by these Letter-writers are general; and few Facts if any worth Notice adduced to support them.

Fifthly, Some of these who gave the unfavourable Accounts are yet forced to acknowledge, that much of real Good hath been done. Particularly the Gentleman in *Boston* Author of the Letter to the Rev. Mr. *George Wishart* one of the Ministers of *Edinburgh* concerning the State of Religion in *New-England*, saith, Page 9th, *I deny not, but there might be here and there a Person stopp'd from going on in a Course of Sin, and some might be made really better.* And again Page 21. *Yet, I am of Opinion also, That the Appearances among us (so much out of the ordinary Way, and so unaccountable to Persons not acquainted with the History of the World) have been the Means of awakening the Attention of many; and a good Number, I hope, have settled into a truly Christian-Temper.*

As to what the Letter-Writer alleges Page 19th, *That the Rev. Mr. Gilbert Tennent seems to have quite turned about: Mr. Fisher in his ordinary way of Writing calls it, An open and candid Recantation he has made of his independent and enthusiastick Principles and Practises.* But where is this to be found? There is not the least Vestige of it in his Letter to the Rev. Mr. *Dickinson* published in the *Caledonian Mercury*, and re-published with the Letter from *Boston*. It contains no Recantation of the Principles he preached in *New-England*, no change of his Opinion about the Work there, no Accusation of himself for, *independent and enthusiastick Principles and Practises*. But the Letter relates to the Divisions and Debates subsisting in the Synod of *Philadelphia*, condemning and bewailing at the same Time, what Mismanagement he may be chargeable with; honestly testifying against what Disorders may have fallen out in *New-England* thro' the weakness, imprudence, and irregular Zeal of one or two of the Ministers,

Ministers, and several of the People. Let Mr. *Fisher* or any Man point out the Passage of the Letter where in he recants, what he alleges. But this he shall never be able to do. The Rev. Mr. *Wysbart*'s communicating this Letter to the World, of Design to put all concerned upon their Guard to prevent such Extravagancies and Disorders as these Mr. *Tennent* testifies against, or any others that are really such, is in so far good, and I hope will be attended to, as it has been by the divine Conduct, in some good Measure already.

In fine, As these Particulars serve to take off the Objection design'd against this Work at home, from the Misrepresentation of the State of Religion in *New-England*; so if things should ever come to be as they are misrepresented, as God forbid they ever shall, it can be no more an Objection against this Work here, than the Disorders of the *Anabaptists*, and *Boors* in *Germany* were against the Reformation.

I have chosen, to answer Mr. *Fisher*'s Review, in the way of a Letter directed to himself, that, having him in mine Eye as a Brother, I might be the more upon my Guard against all personal Reflections.

The Amazement and Sorrow at his unfair Dealing, appearing almost in every Page, makes me write heavily, and perswade myself, that my Readers will allow I have kept more Temper than perhaps was due to such a Piece. The Management of the Controversie between him and me is now refer'd to the judgment of the Publick.



Dear Brother.

THo' you are overtaken in a Fault, and Walk disorderly; yet I count you not as an Enemy, but as a Brother: And as I am called in Providence, So I shall endeavour, with a Dependence upon the Divine Assistance, to warn and admonish you as such, and if it may be to restore you, with the Spirit of Meekness. I perswade myself, no Person of Understanding, will take Offence at my Inscribing this Letter to you in the Terms you Design yourself by in the Title-Page of your Review; For in *Titulis honorariis nulla est falsitas*. It would have been Mean and Childish, to have returned you in your own Way of designing me. Though the Title-Page of your Review hath no great Influence on the Main Subject; yet, that I may proceed in Order, I beg leave to observe some Things to you concerning the Scriptures wherewith you have fronted your *Pamphlet*.

I do not look upon it as a Reverent Use of the Holy Scriptures; but rather a prophane Abuse of them that is found too oft in Quotations from them prefixed to several Books of Controversie: When these Words of the Holy Spirit, are by many wrested and used in

the Way of *Satyr* to bite, and breathe Men's own Spleen against their Party. In this Particular you are greatly faulty. The first Scripture you quote upon your Title-Page is *Ezekiel* 13th 6. 7. & 8. *Verses*. It concerns the pretended Prophets who lived at *Jerusalem* during the Reign of *Zedekiah*, and prophesied in the Lords Name, tho' he had not sent them, that *Jerusalem* should not be attacked nor destroyed by the King of *Babylon*; but that they should have Peace, Contrary to the Predictions of *Jeremiah* and *Ezekiel* from the Mouth of the Lord. This was the vain Vision and the lying Divination they are charged with. Now, dear Brother, can the Charge contain'd in these Words be brought against these Ministers the Lord hath been pleased to use as Instruments in this good Work, which is now the Subject of Controversy between you and them, without the most fearless Peryerting the Holy Scriptures, and Breach of the third Commandment? We do not give ourselves to be Prophets in the *Old-Testament* meaning of the Word. We pretend not to tell future Events. We preach the Word of God, by such a Commission from Jesus Christ as the ordinary Ministers of the *New-Testament* have. Is this Word which our Great Lord hath given us in Commission to Preach a vain Vision and lying Divination? There is nothing else in our Case that it can be applied to; and how Dreadful is the Application?-----Having wrested an *Old-Testament* Scripture to bite the Ministers as the Vildest of Monsters, you deal with the People, of whose Conversion there is good Ground to hope, in the same unchristian Way by Misapplying a *New-Testament* Scripture to them, viz. *John* v. 44. "How can you believe, which receive Honour one of another? The following Words of the *Verses* which ye leave out are," and seek not the Honour that cometh from God only. Hereby you insinuate a Charge against them of Setting up themselves in Opposition to the Glory and Honour of God; which you shall never be able to make Good. I intreat you to call to
your

your Remembrance these Scriptures which condemn and threaten rash Judgment.

I proceed from the Frontis-piece to the Introductory Part of your *Pamphlet*.

In your Introduction you condescend upon some Reasons that discouraged you from appearing in the Press upon this awful Subject, and upon other Reasons which being stronger have prevailed with you, but all of them upon both sides are Weak and Insufficient.

I agree with you that the Subject is awful, For the Question between you and us, is, whether that great Numbers being Awakened to see and to be sensible of their being Christless and Unconverted, the Generality of a Congregation coming a good Length in outward Reformation, many of these who have been under a Work of Conviction, giving such Scripture Evidences, as warrant all good Men in Charity to conclude their Conversion, and severals who appeared to be good Christians before attaining reviving and increas of their goodness by the outward Means & Ordinances of Grace; whether each of these & much more all of these be the Work of the Spirit of God, or of the Devil? Whither all these or any one of them be great Mercy from the Lord, for which he is to be praised; or a dreadfull Judgment? The Fact of these Instances, has been made out by proper and undeniable Proof and Evidence, and you or any of your Party have never offered any Thing to disprove the Fact, and never can. As to the Cause of these Facts we ascribe them with the Holy Scriptures to the Spirit of the Lord, and look upon them as Fruits of the exceeding Riches of his Grace, in his Kindness towards poor Sinners through Jesus Christ. You reckon all a Delusion, the Work of the Devil and an extraordinary Judgment of God. What Grounds you give for your daring Assertions, or if any at all is now under Inquiry. And if your Assertions be Groundless your Sin and Guilt must rise very high. Allow me before I part from this to put you in Remembrance, that the Ludicrous and light Manner in which you have treated this

this Subject once and again, as shall afterwards be noticed, is most Unsuitable to the Awfulness of it which you have justly acknowledged.

As to the Reasons dissuading you to appear in Print upon this Subject. The first of them is far from being good, that many of the Papers lately published in Favour of what is call'd an extraordinary Work at *Cambuslang* and *Kilsyth* were Anonymous and therefore unworthy of Notice. There is nothing better known in the learned World, than that several Anonymous Pieces have been written, in the most convincing Way, and have most effectually prevailed; when the Prejudice that would have been taken from the Knowledge of the Author, would have rendered all their strong Arguments ineffectual with many. And such were several of these Anonymous Pieces.

Your second Reason is yet worse, That the most Part about you, except your own Hearers, were in the Righteous Judgment of God, given up to strong Delusion to believe a Lie; and that Experience tells, that all reasoning with a People in such a Case is intirely needless untill God be pleased to work upon them. Your forbearing upon this Reason was cruel to the poor deluded Multitude, seeing that God could convince them, and you know not but he might, why should not you bring forth your strong Arguments and plead with a deluded People, doing what was in your Power, and leaving the Event to God? Where was your Zeal? Where was your Regard to the Rule of acting in this Case the Lord hath given to his Servants, "In Meekness to instruct those that oppose themselves, if God peradventure will give them Repentance to the acknowledging of the Truth; and that they may recover themselves out of the Snare of the Devil, who are taken Captive by him at his Will. 2 Tim. ii. 25. 26." If our first Reformers had been under the Influence of such a Reason they would never have opened their Mouths, or used their Pen for the Reformation

tion of the Church of *Rome*, which was really given up to strong Delusions to believe a Lie. But they were acted by another Spirit.

Your Reasons prevailing with you to appear in Print are yet much worse such as first *That my Preface, and other Papers lately published were directly levelled against the Whole of our reformation Principles. And that I and others set up our extraordinary Work in Opposition to the whole Work of God which he has wrought for us in these Lands.* Do you bring any Proof for this? Do you think the World will give Credit to such a heavy Charge meerly upon your Word? Will they not enquire in what Part of my Preface I have set up this Work against the whole Work of Reformation, God hath wrought for us in these Lands, and have declared myself a *Papist* of the most Biggoted sort? I perswade myself that even severals of your own Hearers, have so much good Sense and Ingenuity as to want from you better Proof, than your own Word, of such a heavy Charge. And I now insist that you make good this Charge against me. Namely that I have set up this extraordinary Work and levelled it directly against the whole Work of Reformation, which God hath wrought for us in these Lands; or if you do not, as I am sure you never will you must stand Convict of gross Calumny and Slander.

You say my *Challenging the late Act of the Associate Presbytry, anent a publick Fast, as full of great swelling Words, altogether void of the Spirit of the Meek and lowly Jesus &c.* Lays some one or other of the Brethren under a Necessity to Review the Grounds of my bold Assertion. And again in the beginning of the 4th Page, that you judged it your Duty to contribute your Mite for Vindicating present Truth &c. It is past all Doubt, the Necessity fell heaviest upon you, to appear in this Cause, for it is known you led the Brethren upon the Ice by your circular Letters, Misrepresenting this blessed Work as a Delusion, and Work, of the Devil, very soon after its first Appearance at *Cambuslang*, and now since you have said it, rather

rather than your Credit should suffer, it must be maintain'd *per fas & nefas*. How you have performed the Task you have undertaken the Sequel will shew. I beseech you dear Brother consider how much Sin you have been the Cause of in your Brethren and their Followers: And what great Obstruction you have given to the Conversion of Sinners at this Time.

You say further it especially prevailed with you, *That, when I found fault with the Presbytry, for charging the Promoters of this Work, with pleading for a boundless Toleration and Liberty of Conscience, I insisted upon their making the Charge good, which if they did not, as I was sure they could not,---I said they had given Reason to the World to reckon them Slanderers. You say upon this That if the Charge of lax and boundless Toleration Principles is made good against Mr. Robe, and other Promoters of this Work, he has himself to blame, by giving such a rash Challenge.* Now dear Brother I don't purpose to part with you and your Brethren upon such easy Terms. The Charge you and your Brethren brought against me and other Promoters of this Work, was OUR PLEADING for a BOUNDLESS TOLERATION and LIBERTY of CONSCIENCE. And this is what I insist upon you make good. Your changing the Charge into that of Lax and boundless toleration Principles, if you could make it good, as I am sure you cannot, will never free you and them, from Calumny and Slander in charging us so openly and expressly with pleading for a boundless Toleration and Liberty of Conscience. And seeing you have given up the Charge without the least Apology or Christian Acknowledgement for the great wrong you have done us, allow me in the Words of my Preface to tell you, that it is no Pleasure to me, that you have given Reason to the World to reckon you Slanderers, and to me to beseech you to repent, and to pray the Lord to forgive you, which I desire to do from my Heart.

In the next Paragraph you tell us *that you are not afraid that the bitter Calumnies I have thrown upon the*
Bre-

Brethren will do them any harm with the unprejudiced; and that it is not your principal Design in this Appearance to vindicate them from such Aspersions. I beg that in your next you'll condescend upon any Calumny lesser or greater I have cast upon them in my whole Preface, I shall make all Christian Reparation for it.

You proceed to tell that it is the Dishonour done to God, and Injury to his Cause, and the Apprehension that you have, that some may be blindfolded and harmed by Mr. Robe's Performance that induced you to take any notice of it. These are grievous Charges the Dishonouring of God and Injuring his Cause; but are not you afraid to bring them against me without the least Pretence of Proof or Evidence? Your Tongue is not your own, you have a Lord over you.

You divide your Review into three Branches the first whereof is an Examination of the Evidence that Mr. Robe adduces for the Proof of what he calls an extraordinary Work of the Spirit of God. A Vindication of this blessed Work from your Objections and Misrepresentations is designed in this Letter.

There can be nothing more unfair than what you Proposed in this Branch. It was not part of my Design, to give the Evidences of this extraordinary Work of the holy Spirit in my Preface these belong'd to the Narrative, there you might have found them. And yet even in the Preface you have overlooked sufficient Evidences interspersed without designing them in this View. A Work of conviction and Conversion is the ordinary Work of the Holy Spirit. His bringing about this his ordinary Work upon greater Numbers than was ever known in our Days or in our Fathers; his Law-work being sharper and more severe than Ordinary and filling these who were Converted with more than ordinary feelings of the Love of God is what we call justly an extraordinary Work of the Spirit. This was mentioned particularly in the Preface Page 6th and which you yourself have quoted in these Words. This extraordinary Out-pouring of the Holy Spirit, whereby great Numbers of secure Sin-

Sinners are Awakened, and many of these Converted, and filled with Faith and more than ordinary Peace and Joy in believing &c. These are the Reasons why it is justly called and reckoned Extraordinary. And this is no other way of speaking than what the Judicious and excellent Author of the Fulfilling of the Scriptures used long before me Page 264. " I must here Instance a very Solemn and extraordinary Out-letting of the Spirit, which about the Year 1625 and thereafter was in the West of Scotland.

What you say, That no Work can be reckoned Extraordinary, but what manifests itself to be so by extraordinary Signs, and Evidences is Unintelligible to me; whatever is not Ordinary, is Extraordinary and ordinary moral Evidence is sufficient to Manifest and Witness the Reality of an extraordinary Work that would Manifest the Reality of an Ordinary one. So that all the Proof that the Extraordinariness of this Work is capable of is the Testimony of a sufficient Number of judicious Persons who have been Witnesses to it, and had full and free Access to enquire into it in all its Circumstances. And of such Evidence there is no want. And when you shall prove that there was an extraordinary Work of the Spirit of God at the *Kirk of Shots*, in the Conversion of 500 Anno 1630. And at *Stewartown* Anno 1625, by Scripture Evidence either Ordinary or Extraordinary I shall give the same Evidence of the extraordinary Work of the Spirit of God at *Kilsyth*.

As I have Observed already, It is false that the Effects upon the Bodies of some of the Awakened, which have have not been so common at other Times are the only extraordinary Evidence I give of this extraordinary Work. One thing wherein the Extraordinariness of this Work consisted, and manifested itself was that as in the Case of *Stewartown* the Spirit convinced many of Sin in such a Measure that through Terror they were made to fall over and so carried out of the Church. So that these bodily Symptoms are mentioned as the Effects of the extraordinary Terror following this Work of Conviction in some few of the Awakened. This you Artfully

fully and unfairly dissemble by quoting only half of the Sentence in the beginning of your 6th Page, from the beginning of the 7th Page of the Preface. The Words are. *The Bodies of some of the Awakened are seized with Trembling, Fainting, Hystericisms in some few Women, and with Convulsive Motions in some others,* here you stop unfairly and leave out the following Words which point out the Cause of these Effects, namely *arising from that Apprehension and Fear of the Wrath of God, they are convinced they are under, and lyable to because of their Sins.* If you had given the whole Sentence honestly, it would have made it evident to all, that the Sharpness and Severity of the spirits Law-work manifesting itself by these Effects upon some; and not so common in our Day was one complex Evidence of the Extraordinariness of this Work, tho' not the only one.

What is more surprising is that while you have been asserting again and again, that I give these bodily Agitations as an extraordinary Evidence of this extraordinary Work, yet in the very next Paragraph you say that these bodily Agitations considered in themselves are no Evidence or Symptom of Persons being under the Influence either of a good or bad Spirit. Let the unprejudiced World judge of this Contradictory and unfair dealing.

You say, that the most Part of my Preface is taken up in justifying bodily Agitations. It is no Part of my design in the Preface either to justify or condemn bodily Agitations considered in themselves; I indeed endeavour to justify and vindicate this blessed Work from the Objections raised against it from these Effects upon the Bodies of some of the Awakened, and to shew that they are not inconsistent with a Work of the Spirit of God upon Persons who may be under them, and I hope that I have done it, to the Satisfaction of all unprejudiced Persons, notwithstanding of all that you have said in your Review. My Preface consists of 21 printed Pages, eight Pages are taken up about the

bodily Effects of this Work, which shews how far you are from being exact in saying that the most Part of my Preface is taken up with this : Eight being only a Page more than the third Part of 21.

What you alledge in Exception to my Vindication shall be considered when I come to that Part of your Review, where you have said it. And therefore proceed to the Notice you take of the origin of the Work at *Cambuslang* and *Kilfyth*.

You propose before you come to this Subject, to take some Notice of the Original, whereof the Work at *Kilfyth* is a Copy ; The reason you give for calling it a Copy, is, my having said that it is the same with that at *Cambuslang*. You speak also in the same way *Page 8th* that the *Work at Kilfyth is exactly copied after that at Cambuslang*. Upon this I observe to you, *First* that my saying that the Work at *Kilfyth* was the same with that at *Cambuslang* is not sufficient Reason for you to say that the Work at *Kilfyth* is exactly copied after that at *Cambuslang*, for there are innumerable Things in the World which are alike and the same and yet not one of them copied after another. *Secondly*. As the *Jest & Witticism* you make here is Nonsensical, so it is unsuitable to a Subject you have justly called Awful. There is also something very prophane in it. Who were the Copiers of this Work at *Kilfyth* ? Neither I, or any other Man. “ Not unto us, not unto us, but unto thy Name be the Glory, O Lord ! for thy Mercy, and “ for thy Truth’s sake. ” Many here are manifestly declared to be the Epistle of Christ, ministered by us, written not with Ink, but with the Spirit of the living God. You may observe, and may you do it with remorse whom your Jest strikes at.

You quote the following Passage from *Page 6th* of my Preface, *this extraordinary Out-pouring of the Holy Spirit, whereby great Numbers of secure Sinners are Awakened, and many of these Converted, and filled with Faith, and more than ordinary Peace and Joy in believing*

appeared first and continues at Cambuslang ; a well attested Narrative of this hath been published. Upon this you observe. *A well attested Narrative of the real Work of Conversion upon the Souls of great Numbers, is indeed a bold Undertaking, especially if the Number is condescended upon as Mr. M^c Culloch takes upon him to do.*

Here you are Guilty again of unfair and dishonest Dealing in *foisting* in Words and Propositions of your own, and charging them upon me as mine. I had said *great Numbers of secure Sinners are Awakened, and many of these Converted* ; you change my Words into a real Work of Conversion upon the Souls of great Numbers. You also make me say that the *Cambuslang* Narrative attests the Conversion of the Numbers Mr. *M^c Culloch* condescended upon *Weekly History*, No. 27, and No. 30. which never entered my Thoughts, for *Cambuslang* Narrative was printed before either of these Numbers of the *Weekly History*, and hath no Relation to Mr. *M^c Culloch's* condescension. *Thirdly*. Mr. *M^c Culloch's* condescension upon Numbers are in Words expressly declaring a Judgment of Charity anent their Conversion and no more. For in *Weekly History* No. 27. According to your own Quotation ; he mentions 200 hopefully Converted. And No. 30. There are 500 who he believes are savingly brought home to God. Quarto my saying that there were many Converted by this Out-pouring of the Spirit of God can never mean more, than in the Judgment of Charity ; being the Subject can admit of no more. And for as bold an Undertaking as it is, and that you say *Page 7th a sober Man will scarce venture to attest the real Conversion of Multitudes*, yet I shall shew you that we have good Precedents who have done it in as strong Terms, and much in the same Words.

The famous Mr. *Robert Fleming* was a very sober Man, and yet in the Account he gives of the extraordinary Out-letting of the Spirit upon *Stewartown* and other Parishes in the *West*, he says, " That for a considera-

“ ble time, few Sabbaths did pass without some evi-
 “ dently Converted, which divers Ministers and Christi-
 “ ans yet alive can Witness. ”

The same Mr. *Fleming* in the Remarks which he calls the Appearances of the Lord towards him, subjoined to the Memoirs of his Life hath these Words in the 13th Remark. “ The great and conspicuous Seal given to my Ministry from the Lord, in the Conversion of several Persons, with that marvelous Power which then accompanied the Word on the Hearts of the People. ” Dear Sir remember that this was even at *Cambuslang*. So that there have been bold Undertakings of attesting the Conversion of Numbers there before this Time.

I shall give only another Instance of another very great and sober Man, who yet ventures to attest the Conversion of Multitudes. Namely the Famous Mr. *Robert Blair*, in the Case of *Stewartown* in a Manuscript History of his Life, written by himself, he gives an Account of the Lord's Work at *Stewartown*, to which he was an Eye-witness, and honoured by the Lord to promote as an Instrument. I shall here insert the whole Passage concerning this blessed Work not only because it is rare, but because it will be of use in my endeavouring to remove other Mistakes you are fallen under.

He writes as followeth. “ About that Time I was now
 “ and then invited & employed to preach publickly. Which I
 “ did willingly and thereby became acceptable to the
 “ godly People of *Stewartown* a Parishine of *Cunning-*
 “ *hame*, where the Lord had a great Work in convert-
 “ ing many ; Numbers of them were at first under
 “ great Terrors and deep Exercise of Conscience ; and
 “ thereafter attained to sweet Peace and strong Conso-
 “ lation, I preached to them often in time of the Col-
 “ lege Vacation residing at the House of the famous
 “ Saint the Lady *Robertland*, and had much Confer-
 “ ence with them, and profited more by them than I
 “ think they did by me, tho' ignorant People and proud
 “ secure

" secure livers called them the daft People of *Stewartown*
 " Mr. *Robert Boyd* of whom I formerly made mention
 " came from his house in *Carrick* to meet with them
 " and having confer'd with both Men and Women he
 " heartily blessed God for the Grace of God in them.
 " The Countess of *Eglintown* did much countenance
 " them and perswaded her noble Lord to spare his Hunt-
 " ing and Haucking some Days to confer with some
 " of them, whom she had sent for to that Effect; his Lord-
 " ship after Conference with them ---- Protested he ne-
 " ver spoke with the like of them, he wondered at the
 " Wisdom they manifested in their Speech. As many
 " as were able to travel went to the *Monday-Market* of
 " *Irvine*, with some little Commodities such as they
 " had, but their chief intention was to hear the Lecture
 " that ended before the Market began and by their
 " example many of that Parish (Their Minister en-
 " couraging them to it) and out of other Parishes
 " went thither, whereby the Power of Religi-
 " on, was spread over that Part of the Country. I
 " bless the Lord that ever I was acquaint with that
 " People and for the Help I had by interchanging Let-
 " ters with blessed Mr. *Dickson* after he left the College.
 " I was helped hereby to relieve according to my Pow-
 " er them that were in need, and to sympathize tender-
 " ly with such as I knew to be tempted lying under
 " heavy pressure of conscience, whereby I learned more
 " of the wicked Wiles of Satan, and of the blessed Ways
 " of God. "

What is above, is, excerpted of the Life of
 Mr. *Robert Blair*, and happened about the Year
 1624 or thereby.

Thus you see I have had good Precedents, in attesting
 the Conversion of Multitudes, who have done it before
 me in as strong Terms, if not stronger, as I have, who
 have gone the greatest length in your Opinion of any
 other. And if this be a good Apology for me, as every un-
 prejudiced Person will acknowledge it is, it will be more for
 my

my Brethren whom you accuse. The Reason, which you say, is obvious why a sober Man will scarce venture to Attest the real Conversion of Multitudes, namely *because there are many Hypocrites in the visible Church, by whom all the outward Evidences of Grace may be so exactly counterfeited that the most quick sighted Christian may mistake a Hypocrite for a true Believer.* If it was obvious, to these great Men, and to hundreds of others who have done it, it did not appear to them to be a good and sufficient Reason; as indeed it is not. For if it be a good Reason, it concludes as strong against our judging any one to be Converted as one Hundred, seeing we can have no greater Evidence of the Conversion of one than of many. I do not insist upon the many absurd and hurtful Consequences of this Doctrine. The Apostles in their writing unto the Churches pronounced strongly enough the conversion of Multitudes, notwithstanding of this your Reason: and yet orthodox Protestants maintain, against the Papists that it was not by Revelation and infallible Knowledge that they knew and pronounced the Conversion of Multitudes. And therefore notwithstanding of your obvious reason, we judge it no Infobriety to follow our Lord's Rule and the example of his Apostles, in judging the Tree good where the Fruits are such. For as you well observe yourself *Page 8th* tho' in contradiction to what you have said *Page 7th* *by their Fruits ye shall know them*

I agree with you, that People are never in a more dangerous Condition, than when they perswade themselves, and are strongly perswaded by others, that they are Converted, if in the mean Time they are in the Gall of bitterness still. And therefore our method is to tell People, that if their Exercises and Attainments be really such as they express to us, they are the Exercises and Attainments of converted Persons, and that they are not to depend upon the charitable Judgment of any Man, as a Mark and Evidence of their conversion, but should examine their Faith and be diligent to attain to greater de-

degrees of the assurance of their Interest in Jesus Christ and Conversion:

I agree also with you, that it is the duty of the Ministers of Christ who have been honoured of the Lord to be most Instrumental in convincing and converting Work, to be most self denyed as to their own Instrumentality, that he who builds the Temple of the Lord may bear all the Glory; but then your Innuendo is most uncharitable and unchristian, That our publishing to the World the marvelous Works of the Lord, and his pouring forth his holy Spirit to the convincing and Converting of many in our Congregations, is done in a vain glorious Way of dunning the World with the Number of their Converts (as you call it;) a Preaching ourselves, and not Christ Jesus the Lord; and a taking the Glory to ourselves, due only to him who builds the Temple of the Lord. My dear Brother you are in this a judge of evil Thoughts. We abhor such abominable and selfish Ends. We have publicly disclaimed them, and solemnly profess'd, as again I do now that neither he that planteth, nor he that watereth is any Thing; but God is all: And that all the People of God, in every Place may be called upon to help us to praise and give Thanks to him, for shewing the exceeding Riches of his Grace in his Kindness towards us through Jesus Christ.

How then can you answer to your own conscience in judging our Hearts our ends and Designs, which is only the Province of God? Our publishing these Things, is no Evidence of what you blame us for. We have many express Scripture commands, and Scripture Examples to warrand our doing this. We have had many pressing & earnest Solicitations from the most noted and judicious Ministers and private Christians in the Nation, to inform them particularly of the State and Progress of this Work of the Lord, that they might rejoice with us, and pray and praise for us. The Calumnies and Aspersions of the Enemies of this blessed Work, and yours among the first, laid a Necessity upon us to proclaim it
with

with Rejoicing, and great Humility and self-denyal. Was it warrantable in you to write circular Letters, to your Brethren and Friends, through the whole Land, flandering this Work as Delusion and the Work of the Devil; and shall it be the greatest Crime in us as openly to publish the Truth, to the Glory of Sovereign rich and free Grace?

You say the Apostles Peter did not send Letters to all the Countries round, to acquaint them that such a Day he had been instrumental in converting 3000. Doth Mr. McCulloch or any other do this? How do you know that he did it not? It's not being mentioned is no Evidence that he did not. The same Apostle as is related in the 15th of the Acts publishes in the great Council of the Apostles, Elders and Brethren met at Jerusalem, that the Lord had honoured him to be the first Instrument of Converting many of the Gentiles to the Faith of Christ. As in the 7th Ver. of that Chapter. And the holy Apostle Paul who preached not himself but Jesus Christ in several of his Epistles publisheth what great Numbers were converted by his Ministry. As in his Epistle to the Romans in his first Epistle to the Thessalonians and in the first Epistle to the Corinthians xvi. & 9. "He saith there was a great Door and effectual opened "to him at Ephesus and there were many Adversaries." As to Mr. Livingston though he mention not the Number of the converted at the Kirk of Shots in the History of his Life, yet he two several Times mentions his Sermon at the Kirk of Shots, and in the one how much of the Presence of God accompanied it, and in the other an earnest Desire to recover that Sermon. And how do ye know he never spoke of it, nor wrote of it to any of the Friends of Christ, who desired to be informed by himself anent it? Godly and judicious Flavell in a printed Epistle to the Reader before his Fountain of Life opened, proclaims to the World his being used as an Instrument in the Conversion of many, in the following Words. "Who in the Years that are past left

“ left not himself without witness among us, blessing
 “ my Labours, to the Conversion and Edification of
 “ many.” So that your bitter and uncharitable Inu-
 endos fall as heavy upon these Apostles and Saints of
 God as they do upon us.

You proceed next Page 8th, to the Work at *Cambu-
 slang*, asserting, That all that well attested *Narrative*,
 says of it amounts to these three Heads. As to the
 first you advance such an open Untruth, it is sur-
 prizing, that Regard to Shame and your own Credit
 had no Influence upon you, tho’ the fear of God were
 not before your Eyes. *Namely*, “ That the Work at
 “ *Cambu slang*, according to their own Account of it,
 “ was produced by their extraordinary teryent Desires
 “ of the Success of the Work abroad, whereof Mr.
 “ *Whitefield* was the chief human Instrument, and to
 “ be Sharers of the same very Spirit.” There is not
 the least Foundation for this from one end of the *Nar-
 rative* to the other. The only Passages relating to this
 in the said *Narrative* are two; the one you yourself
 set down, *Namely*, “ That it came after such Prepa-
 “ ratives as an extensive Concern about Religion
 “ gradually increasing; together with extraordinary
 “ fervent Prayer in large Meetings, particularly relating
 “ to the Success of the Gospel.” The other Passage
 is Page 5th, where Mention is made of Meetings for
 Prayer at the Minister’s House upon the 15th, 16th,
 and 17th of *February*, being *Monday*, *Tuesday* and
Wednesday, immediately preceeding the remarkable 18th
 of *February*. What is said of the *Tuesday* Meeting is:
 “ On *Tuesday* there was another Meeting for Prayer
 “ there, the Occasion of which was, a Concert with
 “ several serious Christians elsewhere, about solemn
 “ Prayer, relating to the publick Interests of the Gos-
 “ pel.” Now is there any Thing in these Words
 that can in the remotest Way warrant the Account
 you say the *Narrative* Writers give of it? If you
 think your Cause good you take a very sinful Way

to maintain it. *Will you speak wickedly for God? And talk deceitfully for him? Is it good that he should search you out? Or as one Man mocketh another, do ye so mock him?* Job xiii. 7, 9.

As to the *Second*, you say, That the “ *Narrative* doth not determine the State of the Persons so exactly as Mr. *Robe* doth, *Namely*, That they are really converted and filled with Faith, *It only says*, That they were awaken’d to a deep Concern about Salvation, and gave a good Account of their Convictions and Out-gate.” Here you also misrepresent the Account given in the *Narrative*; for First, the *Narrative* doth not say, That all the Awaken’d had then given such a good Account of themselves, as is there mentioned: But the far greater Part of them. *Secondly*, you say, “ That it only says, They gave a good Account of themselves to Ministers and others, of their Convictions, and Out-gate.” The *Narrative* says a great deal more. *Namely*, “ That both to Ministers and other serious Christians, they have given a good Account of what they have felt in their Convictions and Humiliation for Sin, of the Way of their Relief by Faith in the Mercy of God thro’ *Jesus Christ*, and of the Change they feel, in the prevalent Inclinations and Dispositions of their Hearts.” A good Account of this, as it is particularly related by the Ministers and others attesting this *Narrative*, all which should have been in your Eye, if you had dealt fairly, determines the State of the Persons, in the judgment of Charity, as exactly as I have done; especially if the Fruits of this Work in their Lives and Conversations be taken into the Reckoning; which is the third *Thing* you also grossly misrepresent, as will be evident to any who compare your Account of it, in the Beginning of your 9th Page, with what is given of it in the *Narrative* Pages 7 and 8th. And again Page 9th, The *Narrative* sums up all in this, “ That they are bringing forth in Practice Fruits meet for Repentance; comprehending the several Branches of Piety, and of the most

“ sub-

“substantial Morality, that can entitle Men, to the
 “Regard of Friends of Religion and Virtue.” Now
 say if you can, if these Fruits following a good Account
 given of inward Exercises and Attainments agreeing
 with the Scripture-Standard, are not, taken together, a
 sufficient Proof of a saving Work of Grace upon the
 Soul, where they really are? And a sufficient Ground
 to conclude in the judgment of Charity, That Persons
 in whom these Things appear are converted?

I grant you, That partial Reformation such as *Herods*,
 and confession of Injustice and Restitution ending in
 Despair, as in *Judas's* Case, are no Marks of Grace.
 But these have no Place here. You have not thought
 fit to say, That fervent Love to one another to all
 Men and even to Enemies is not a sufficient Proof of a
 Work of Grace, and therefore you artfully wave this
 tho' it be particularly enumerate by them among these
 Fruits.

What you say next concerning the Work at *Kil-*
syth, by way of Inference from its being exactly the
 same, with that at *Cambuslang*, is childish, and another
 Instance of that Calumny, to which you have so in-
 tirely given up your self in this Paper. What you
 say is, “So that if the Work at *Kilisyth*, be exactly
 “the same, with that at *Cambuslang*, it amounts to no
 “more than this, That it was produced by commend-
 “ing Mr. *Whitefield* and his Success, has made some
 “People to talk a great deal about Convictions and
 “seeming Out-gate, attended with a partial Re-
 “formation from some grosser Vices, and the practise
 “for a Time of some moral and religious Duties.” I
 have already wiped off these Aspersions you have cast
 upon the Work at *Cambuslang*, from which you draw
 this Inference. The childishness of the Inference is ob-
 vious to every ordinary Reader. You might have
 gone on and inferr'd as rationally, so the Work at
Kilisyth being exactly the same with that at *Cambuslang*,
 began upon a *Thursday*, after three Days solemn Prayer
 in

in the Minister's House, was carried on in the Congregation met upon a Piece of Ground, where twenty Thousand might hear to advantage, &c. As to the Inference it-self, the whole Country-side can attest its Falshood. They never heard me or any other here commend Mr. *Whitefield* and his Success in the Publick, either before this Work was produc'd or since, as I had neither seen him nor heard him untill near two Months after it was begun; if commending Mr. *Whitefield* and his Success, could have produc'd this Work, it might have been produced among your-selves several Years ago. Do you know none of your Brethren who gave Thanks for a *Blue-bore* breaking up in the *South*? Do you know none of them who commended him and his Success publicly in their Sermons? There are hundreds of Witnesses can testify that they did. My dear Brother, you ought to have been aware of touching upon this Point; for, after all the Out-cry you and your Party now make against Mr. *Whitefield*, the World sees well enough into the Reason of your changing your Note, and that you are but Flesh and Blood like your Neighbours.

As to what you further say, That there was no more in it: "But a great deal of Talk about Con-victions and a seeming Out-gate, attended with a partial Reformation, &c. How do you prove this? You have not so much as offered at doing so, nor adduced one Syllable for that Purpose. There are hundreds of judicious Christians who can attest the contrary, besides unacceptation Attestations already given. What will the World think of you and your fellow Writers, who ordinarily talk at this Rate?

What follows to the end of this Paragraph is uncharitable and rash Judgment, and contradicts it self; *First*, It's rash and uncharitable in you to judge Multitudes of the People we speak of are perswading themselves that they are sure of Heaven, upon such a slender Foundation, without any sufficient Ground assigned by you, and contrary to all appearing Evidences. Dear

Sir

Sir remember, *He that speaketh evil of his Brother, and judgeth his Brother, speaketh evil of the Law, and judgeth the Law: But if thou judge the Law, thou art not a doer of the Law but a Judge. There is one Law-giver, who is able to save, and to destroy: Who art thou that judgest another?* James iv. 11, 12. It is utterly false what you further say, "That they will not so much as allow their Conversion to be suspected." For the most part of them are afraid least they mistake themselves, and frequently call the goodness of their State into Question, even after they have attained to some good Hope through Grace: And are diligent in examining their Faith by scripture Marks and Evidences, and working out their Salvation with Fear and Trembling. Secondly, you say, "That the only Thing extraordinary in all this is, That Multitudes of poor People, upon a slender Foundation, perswade themselves, that they are sure of Heaven." And yet a few Lines after, you say, "That Multitudes before entertained vain Hopes of Heaven." How then is this extraordinary now, if it was before? And then in the Beginning of the next Paragraph you infer your Conclusion thus, "from all which it appears---" "There is nothing extraordinary in this Work---" "excepting the extraordinary bodily Exercise which attends it---You may reconcile these Contradictions in your next.

You say, I labour by all Means to reconcile these bodily Exercises with a Work of the Spirit of God, and in order thereto referr my Readers, to a Sermon of Mr. Edward's Minister at Northampton, on the *Distinguishing Marks of a Work of the Spirit of God*, for a satisfying Answer to the Objections taken from these bodily Distresses, against this Work. I shall now referr the Consideration of what you object, against this Sermon of Mr. Edward's

ward's, to a second Letter designed to you, if the
 Lord permit, and conclude this, assuring you,
 That you have his hearty and earnest Prayers for
 you, who is

Dear Brother

Yours, &c.

Kilsyth November 16th,
 1742.



